and skill to explore, without making shipwreck of himself, the capes and bays by which this land and water indent into each other.

The moral faculty, then, can never be employed without emotion. It is the master power of the human soul, and it is befitting that it should never move without a retinue of attendants. These feelings, which are its necessary train or accompaniment in all its exercises, impart to it all their liveliness and fervour. They communicate to the soul that noble elevation which it feels on the contemplation of benevolence, of devotedness in a good cause, and patriotism and piety under all their forms. These attendants of this monarch faculty, while they gladden and manifest its presence when the will is obedient to its master, are at the same time ready to become the avenging spirits which follow up the commission of crime with more fearful lashings than the serpent-covered furies were ever supposed to have inflicted. The conscience travels like a court of justice, with a certain air of dignity, and with its attendant ministers to execute its decisions. All this is as it should be. If it is desirable, as we have seen, that morality should be presented under the character of a law, and that it should have its appropriate faculty, it is equally needful that it should have its train of feelings, to give a practical interest and impetus to all the authoritative decisions which this judge pronounces. "The design of the sentiment," it is finely remarked by Cousin, "is to render sensible to the soul the connexion of virtue and happiness."*

It is always to be borne in mind, however, that the simple possession of conscience, with its accompanying emotions, does not render any individual virtuous. We are made virtuous, not by the possession of the faculty which judges of virtuous action, or of the emotions which echo its decisions, but by the possession of the virtuous actions themselves. This may seem an obvious

truth when stated: but it has been strangely overlooked by many, who conclude that man is virtuous because he is possessed of such a power, and of its responsive feelings. These persons do not reflect that the faculty and its accompanying sentiment are ready to condemn the possessor of them, when he is without the affections and actions in which virtue truly consists. We believe that there is no responsible agent so Mi-

* Du Bien. (Œuvres, vol. ii. p. 314.